

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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RELIGIOUS.

PAPAL BULL AGAINST BIBLE SOCIETIES.
Bull addressed to the Archbishop of Gnesen.
"Pope Pius VII."

"Venerable Brother. Health and apostolic benediction.

"In our last letter to you we promised, very soon, to return an answer to yours, in which you have appealed to this holy See, in the name also of the other Bishops of Poland, respecting what are called Bible Societies, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of accumulating concerns have so pressed upon us on every side, that till this day, we could not yield to your solicitation.

"We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, convened for consultation our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this pestilence as far as possible. In the mean time, we heartily congratulate you, venerable brother, and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so hazardous to Christianity, in having denounced to the Apostolic See this detestable of the Faith, most imminently dangerous to souls. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and expose the impious machinations of these innovators; yet in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the House of Israel.

"For this end we issue the present letter, viz. that we may convey to you a signal testimony of our approbation of your laudable exertions, and also may endeavor therein still more and more to excite your pastoral solicitude and vigilance. For the general good imperiously requires us to combine all our means and energies to frustrate the plans which are prepared by its enemies for the destruction of our most holy religion; and therefore it becomes an episcopal duty, that you first of all expose the wickedness of this nefarious scheme, as you already are doing so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all that erudition and wisdom in which you excel; viz. "That Bibles printed by Heretics are numbered among prohibited books, by the rules of the Index, (No. II. and III.) for it is evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have through the temerity of men, produced more harm than benefit." (Rule IV.) and this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are affixed on the church. It is, therefore, necessary to adhere to the salutary decree of the Congregation of the Index, (June 13th, 1757,) that no versions of the Bible in the vulgar tongue be permitted, except such as are ap-

proved by the Apostolic See, or republished with annotations extracted from the writings of the Holy Fathers of the Church.

"We confidently hope that even in these turbulent circumstances, the Poles will afford the clearest proofs of their attachment to the religion of their ancestors; and this especially by your care, as well as that of the other Prelates of this kingdom, whom an account of the stand they are so wonderfully making for the faith committed to them, we congratulate in the Lord, trusting that they all will very abundantly justify the opinion which we have entertained of them.

"It is moreover necessary that you should transmit to us, as soon as possible, the Bible which Jacob Werick published in the Polish language with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the holy Fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained, after mature investigation, what errors may lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true faith.

"Proceed, therefore, venerable brother, to pursue the truly pious course upon which you have entered; viz. diligently to fight the battles of the Lord in sound doctrine, and warn the people intrusted to your care, that they fall not into the snares which are prepared for them to their everlasting ruin. The Church waits for this from you, as well as from the other Bishops, whom our epistle equally concerns; and we most anxiously expect it, that the deep sorrow we feel, on account of this new species of tares which an enemy is sowing so abundantly, may, by this cheering hope, be somewhat alleviated; and we heartily invoke upon you and your fellow Bishops, for the good of the Lord's flock, ever increasing spiritual gifts through our Apostolic benediction, which we impart to yourself and to them.

"Given at Rome, at St. Mary the Greater, June 29th, 1816, the 17th year of our Pontificate.

POPE PIUS VII."

From the Christian Gazette.
SERAMPORE COLLEGE.

Extracts from the Third Report relative to Serampore College, for the year ending December 31, 1822.

The great object of this Institution is, to diffuse that light throughout the country, as far as its influence can extend, which shall promote the welfare of India by ameliorating its intellectual and moral condition. This it aims at accomplishing, by giving a classic Indian education to the ablest of the youths furnished by its increasing native Christian population, together with a knowledge of the Sacred Scriptures, of general history, geography, and natural science, and of the English tongue to a select number;—by imparting general knowledge to such Hindoo and Mussulman youths as may be placed on the Institution by subscribers who have that privilege;—and by holding out to those European and Indo-British youth who may wish to study at Serampore College, all its advantages without any distinction relative to birth, nation, or religious creed. Some may have inquired, why instruct native Christian youth in the knowledge of Sanskrit? Why not answer every purpose at once by putting them to the study of English? Such is at present the cupidity of the native mind, that had they pursued this course, the moment a native youth found he had enough of English to enable him to copy an English letter, a stop would have been put to his studies. As the college cannot be made a prison, ignorant as native youth are at present of the value of substantial and extensive knowledge, nothing could prevail on them to study longer, while they imagined there was a prospect of their getting 16 or 20 rupees monthly as English copyists in the metropolis.

It must be evident that if any thing be done towards effectually diffusing knowledge throughout the country,

provision must be made to enable native youth not only to acquire knowledge, but to communicate it to their countrymen, and this to the highest advantage. To secure this, however, a previous course of study is absolutely necessary. They should be able, not only to speak but to write, their own language with some degree of orthographical and grammatical accuracy, or their writings will be held in contempt by those whom they may wish to instruct; and if to grammatical accuracy, they could add an easy, perspicuous and attractive style, truth would be no loser.

If it be important that native youth trained up in European science, should diffuse among their own countrymen the ideas they gain themselves, (and without this little will be done towards enlightening India,) it must be important, not only that they should obtain such an acquaintance with the languages of their own country as shall secure them from contempt, and enable them to convey their ideas to the highest advantage, but such a knowledge of the system of error in all its bearings, whether it be on geography, astronomy, metaphysics, or theology, as shall enable them to attack it in the happiest method and with the highest effect, and in this case a thorough Sanskrit education cannot be without its value to those native Christian youths who may be thoroughly instructed in the Sacred Scriptures, in genuine science, and in the English language itself. Thus the reformers, in the first hundred years after the dawn of the reformation, seized all the learning of their opponents, and made themselves acquainted with all the vulnerable points of their system, together with the authors on whom they chiefly relied, as well as with the sacred Scriptures; and, having thus stripped them of their armour wherein they trusted, they foiled them with their own weapons, and laid open the evils of their system beyond the possibility of its deadly wound being ever healed.

THE COLLEGE BUILDINGS.

The Committee feel happy in stating that the College buildings are so far advanced as to admit of business being conducted in them. The twelve side rooms of the centre building are nearly all finished, together with the Lecture room and Library; the only rooms now remaining are, that intended for the two staircases, and the upper hall for examinations.

Of the four suites of rooms for the Professors, two are finished, those on the east side of the central building. The foundation is also laid for the two on the westside, of precisely the same dimensions and at the same distance from the central building, 43 feet.—Each side contains eight rooms of various sizes, four below and four above, with an upper and a lower veranda to the south, in breadth fifteen feet, and extending the whole length of the building, with a stair case at each end, the upper veranda being supported by sixteen pillars of the Ionic order. As the lower rooms are raised four feet from the ground, they also are perfectly dry; these eight rooms in each suite, therefore, will furnish convenient accommodations for a family should it be pretty large.

Since the last Report was published, the Committee have purchased a piece of ground contiguous to the College premises, on the north west side, containing five bigas, with the view of erecting thereon a Preparatory seminary for those native Christian youths sent to the college too young to enter immediately on its duties. Such a Preparatory seminary in which these can be boarded & fitted by previous instruction for admission into the College, they found highly necessary; and hence felt happy in embracing the opportunity thus afforded for purchasing a piece of ground so well suited for this purpose, and so near the College premises. In this piece of ground they have this year dug a tank, 200 feet long, and 120 wide, which has furnished them the means of levelling the College grounds, while it forms a convenient appendage in the vicinity of the College.

In the Report it was mentioned, that Mr. Ward was expected to bring out from England a Professor for the Col-

lege. We have now the satisfaction of adding, that our expectations have been realized in the arrival with Mr. Ward, of the Rev. John Mack, in September, 1821, who has now been appointed to the duties of the scientific department of the College. He is at present employed in giving a course of lectures in Calcutta, with the apparatus belonging to Serampore College, it having been supposed that such a course of lectures given previously in the capital, would tend to interest the minds of the wealthy and intelligent among the natives who are making such advances in liberal ideas, especially if they saw a course of this kind attended by respectable Europeans whose example they so much regard. The interests of the country seem to require that every practicable means should be used to allure the natives to the love of natural science, and of knowledge in general. Mr. Mack's coming to India in the same ship with Mr. Ward, was particularly advantageous, as it enabled him to commence the study of Bengalee during the voyage; his application to which was so steady and successful, that in a few months after his arrival he was able to enter on the duties of the College with the native students; and in the course of the year, he has conveyed ideas to their minds on the subject of geography and general history, in a manner highly advantageous to them, and satisfactory to the Committee for managing the College.

NUMBER AND STATE OF THE STUDENTS.

The students in the College at the date of the last Report were 45, 15 in the Preparatory Seminary, and 30 actually studying in the College; and although 2 have been excluded, 4 removed by death, and four have returned to their homes, the number at present on the College foundation is 50; 15 in the Preparatory Seminary, and 35 pursuing their studies in the College. Of the 4 who have died, 1 in the Preparatory School, about 9 years old, was the son of a Brahman who embraced Christianity about 17 years ago, and died a few days since, after maintaining to the time of his death a character highly honourable to religion. This child, who had been trained up in the knowledge of the Scriptures, though so young, afforded hope in his death. Of the 2 students who have died, 1, originally from Dinagore, gave considerable evidence of his piety long before his illness. For a long time previously, he was remarked for his diligence in studying the Sacred Scriptures, and his attention to the means of Christian instruction afforded him. His progress in his Sanskrit studies was such as to afford the Committee very great pleasure, and to entitle him repeatedly to the rewards for proficiency given at each quarterly examination. In his illness the hope he expressed in the Divine mercy through the Redeemer of men, evidently showed that he had not studied the Scriptures in vain.

The Committee have been able to admit six of the youths in the Preparatory Seminary to the studies of the College this year, who have been replaced by six native Christian children sent from different parts of the country. In addition to these 6, they have admitted 2 Mussulman youths from Delhi, on a fund termed the Delhi School Fund, under the direction of Captain Gowan, who, on his late departure for Europe, thought he could not better provide for the future diffusion of knowledge in that city, than by two youths from Delhi being constantly supported at Serampore College on the interest of this fund. Of these two youths 1 is now studying Persian, and the other Sanskrit. A third admitted is a Mah-ratta Brahman, about 20, a good Persian scholar, whom Captain Gowan has placed here for three years at his own expense, with the view of enlarging his mind. He is now studying Sanskrit and English, in addition to geography and the Newtonian system of Astronomy.

Besides these, the Committee have also admitted as Divinity students, two native Christian youths about 22 years of age, exemplary in their conduct and ardent in their thirst for knowledge.—These make 35 students now pursuing

their studies in the College, besides 15 in the Preparatory Seminary. Of these, 16 are native Christian youths, 2 Mussulmans, and seven Brahmins; of the sixteen native Christian youths, 10 are from Serampore, 6 from the district of Jessore, 7 from Cutwa, and 3 from the native Christian population at Dinagore.

PROFICIENCY.—EXAMINATION.

In addition to the progress made in their Sanskrit, Persian, and English studies, the entrance which these youths have this year made on geography has been found highly pleasing and respectable.

The Introduction to Astronomy prefixed to the compendium of Geography with the view of explaining the first principles of the Newtonian system, they have committed to memory. This proficiency in a study of which the natives of India have hitherto been almost wholly ignorant, and which, duly cultivated, must shake the credit of a religious system productive of incalculable misery, and built on the grossest mistakes in geography and astronomy, cannot fail to excite a pleasing hope relative to the future effects of the institution on the illumination of India.

On Thursday, January 9th, the 4th quarterly examination of the students was held in the College hall, in the presence of his Excellency the Hon. Col. Kretling, Governor of Serampore, and various other gentlemen. The President, Dr. Carey, first examined the students in the Moogdubodit, of which one who had then finished it, had in the course of the past year committed to memory 156 pages, the better half of this accurate and compendious grammar.—Two others had nearly completed the grammar, and had accomplished that in a little more than two years, which generally occupies students in the native colleges for four or five years. Several others had committed to memory the whole of the Umura Kosha, a Sanskrit Vocabulary; of which they repeated various parts, while others had made considerable progress therein. This part of the examination was terminated by one of the Senior students presenting a translation from the Sanskrit into Bengalee, of the Dusha-komara, various parts of which he explained verbally quite to the satisfaction of Dr. Carey. Among those who had distinguished themselves by their diligence for a shorter period, was a grandson of Krishnoo, lately deceased, the first native who embraced Christianity at Serampore.

Afterwards Noor Mahomed, one of the students on the Delhi Fund, was examined relative to his Persian studies, in which his proficiency was found highly pleasing. The other Delhi student, who had preferred the study of Sanskrit, had been previously examined with the Sanskrit class; five of the six Brahmins who are studying astronomy in the college were then examined; and their proficiency in the Bhashwutee, or doctrine of Eclipses, the Gruhamachundrika, and various other parts, evinced considerable diligence. One of them having been offered a respectable situation in Calcutta, is about to leave the College.

It is intended in the ensuing year to give these native youths, particularly such of them as are studying English, some knowledge of the first principles of Chemistry; and thus lead them gradually forward in scientific pursuits, while they advance in their philological studies. With this view the course of lectures given in Calcutta will be delivered in Serampore College, as soon as finished there. To these lectures will be admitted gratis, a number of intelligent natives who are not on the foundation of the College, with the hope of diffusing a taste for science more widely among them.

DIVINITY PROFESSOR.

Among those now studying in the College there are five decidedly pious; and the Committee now heavily feel the want of a Divinity Professor among these Christian youths, who bid so fair for future usefulness. Divine worship is performed daily in the college in the Bengalee language; on the Sabbath a lecture is also given, while the vicinity of the college premises to the Mission House, gives the students an opportu-

nity of attending the religious exercises held there in the Bengalee language, both on the Sabbath and the evenings of the week. Mr. Ward also does all in his power to supply to them the want of a Divinity Professor, but his hands are otherwise so full, that the time he can thus devote to them is necessarily limited.

The Committee heretofore feel that they shall not have discharged their duty to these native Christian youths, till they shall have procured a man, pious, learned, and able, who, as a Professor of Divinity, shall devote his whole time to the instruction of pious native young men.

MEDICAL PROFESSOR.

Respecting a Medical Professor the committee have felt it their duty to apply for assistance to government. Since publishing the last Report, their attention has been particularly turned to the importance of attempting to introduce sound medical knowledge among the natives. The number of those who perish year by year, almost wholly through ignorance of the principles of the healing art, is truly affecting; while many others are rendered almost helpless for life through a partial recovery from wounds and fractures. The fact is, that neither Hindoos nor Mussulmans have any correct knowledge of anatomy, on which so much of the healing art depends; and hence, with the medicines they have in use, some of which are powerful, they kill almost as many as they cure. The want of medical knowledge lately appeared in a lamentable degree in that dreadful disease the cholera. Of those who when seized with it, enjoyed the benefit of European skill and care, scarcely two out of ten died; while in some instances almost whole villages perished, when they were left wholly to their own native pretensions to medicine.

Enlightened and humane natives, skilled in medicine as well as in the classic language and literature of their country, would be welcomed in every part of India, as physicians rise above all cast, even the Hindoo shastras declaring, that whatever forbidden food or liquid be received as medicine, interferes not with cast in the least degree. Such native physicians, animated with benevolence, therefore, might become the means of the most extensive good among their own countrymen, even though Christians. It is well known how much Arabic and even Jewish physicians were valued through out Europe 6 or 8 centuries ago, notwithstanding the abhorrence in which their religious profession was held.

Impressed with these ideas, the committee in November last addressed a petition to the Most Noble the Governor General in Council, mentioning their design of establishing a European Professor of Medicine in Serampore College, and respectfully requesting the assistance of government in meeting the expense. To this petition government were pleased to reply, that they thought the establishment of a European Medical Professor in the College might be productive of great good to the country, and that when a suitable man was procured, they would take their request for assistance in meeting the expense, into favourable consideration. Encouraged by this generous assurance, the Committee have written home for a man who shall unite sound medical knowledge to sterling piety and a regard for the welfare of India.

OBSERVATORY.

In cultivating the study of astronomy among the native students, the importance of an observatory has not escaped the notice of the committee; and happily the height and firmness of the central building of the college will admit of one being erected with very little expense. As an astronomical clock, and other instruments requisite for an observatory, were brought out by Mr. Mack in 1821, or have been received since, the committee suppose that it may be completed for less than a thousand rupees.

THE LIBRARY.

The Library has this year received considerable additions. The side rooms which contain it being ready, the Serampore Missionaries have presented to the Library of the College about 3000 volumes, which they have assiduously employed above twenty years in collecting, together with a number for which they have been indebted to the generosity of various friends in Britain, deeming it impossible to render these volumes more useful than by adding them to the College library. In addition to these the library has been also enriched by donations of books from various friends both in India and Britain.

THE FUNDS.

Having thus submitted to the public the present state of the College, with their views and wishes relative to its future operations, the committee beg leave to mention the state of its funds. These have been applied wholly to the purchase of the ground, and the support of the teachers and students, the Serampore Missionaries having taken off from the public all the expense of the College buildings. But the monthly expenditure of the College, with the purchase of the ground for the Preparatory Seminary, has left them at the close of this year also, 4000 rupees behind. In its annual expenses, however, the committee have studied the strictest economy, and it is their constant wish so to watch over them, that every rupee expended shall make its full return of value in promoting the welfare of India. The moderate scale of the expenses indeed will be sufficiently evident when it is considered, that a college containing 45 youths on its foundation, a European professor, and a sufficient number of native pundits and teachers, has this year been supported at the monthly expense to the Indian public of little more than 600 rupees.

ADDENDA.

With reference to what the committee have already said in the Report relative to the necessity of a Divinity Professor for the College, they are in the course of Providence now constrained to add, that this necessity has since been unhappily increased by the sudden removal of their excellent colleague the Rev. William Ward, who has been carried off by the cholera morbus while in the act of sending out this Report. The removal from the College of such a man, whose very soul was set on the promotion of piety and true religion among the students in that institution, augments the immediate necessity for a pious and able Divinity professor among them, beyond any thing of which the committee had any idea when they penned that article. They therefore humbly hope that this will be duly weighed by all in India, Britain, and America, who knew the worth of Mr. Ward as a Christian and a Divine, and feel interested in the progress of piety and true religion among the students of this infant institution—and that they may venture forthwith to write to Britain for an able and pious man to supply, as far as possible, the loss sustained by the institution in his removal, with the least practicable delay. Should any friend to the institution be pleased to devote any specific sum, either in support of a Divinity professor, it will be received with peculiar thankfulness by the committee, and faithfully applied by them to that specific object.

By order of the Committee,

J. MARSHMAN,

Serampore College,
March 5th, 1823.

Secretary.

IRELAND.

The Baptist Society for promoting the Gospel in Ireland have done incalculable good. Their Missionaries, schoolmasters, and readers, are indefatigable, and their labours have been attended with cheering success. In the ninth annual Report, it is stated, that the Society have under their superintendence 92 day schools, and 14 evening schools for adults, besides several Sunday schools. The schools contain about 7,500 children, all of whom, except about 500, belong to Catholic parents. One of the admirable and efficient methods adopted by the Society, is the employment of natives of Ireland to visit the cabins of their countrymen, and read to them the Scriptures in their own language. The number of these is now 24 besides 90 schoolmasters, and 6 itinerant Missionaries. Some idea of the usefulness of the Sabbath readers may be formed from the fact, that 5 men in the county of Clare have read the scriptures in the Irish language in more than 250 cabins. One of them has taught 47 adults to read the Irish language perfectly. Large numbers of Bibles and Testaments have been distributed among the native population. The society expended during the last year, about \$11,500.

The efforts of the Society are opposed by the Catholic priests, for obvious motives. But the darkness of superstition is daily becoming dissipated, and the people are fast emerging into the light of a purer faith. The clergy of the established church have recently been stimulated to action; and in view of the whole range of operations for the mental and moral improvement of Ireland, the London Christian Guardian says:

"An important era has arrived in Ireland—an era in some respect similar to that which took place when the dawnings of the Reformation first became discernible. For a considerable period, there has been a widely-extended circulation of

the Holy Scriptures and religious tracts, and a gradual increase of schools, which have excited great inquiry, and have prepared the mind for the glorious contest which has publicly commenced; and will, if carried on in faith and prayer, issue in the final subversion of the dominion which the Man of Sin has usurped over the benighted millions in this superstitious, distracted, and benighted land."

Communications.

FOR THE CHRISTIAN SECRETARY.

RETRENCHMENT.

Mr. Editor—I have long been an ardent friend of Missions, and have often been astonished and made glad to see the means multiplied, by which the light and blessings of the Gospel may be more extensively diffused among the nations in darkness. To excite the pious sympathies of the church, and to elicit all its energies, the cruel rites, the degrading superstitions, and abominable deeds of ignorant heathens, have been minutely related again and again; and all those claims which grow out of the word of God have been repeatedly and eloquently urged upon the Christian public. All this is as it should be. Still the increasing calls for missionary labors are waited to our ears with almost every passing breeze. From the wilderness behind us, from the islands of the Pacific and Indian oceans, from Africa, Asia, indeed from every clime, we hear the cry "Come over and help us." Every new missionary establishment opens beyond it a new and interesting field of labor, and brings to us new tales of woe, and circumstances of suffering, among some of the "world lying in wickedness," heretofore unknown by us. To meet these wants, almost every scheme has been devised. The rich have been called upon to give according to their ability, and many of the poor have actually given beyond their ability, and after all, the work of preaching the gospel to every creature, seems but just begun. More missionaries must be sent abroad—they must be supported—how shall the funds be obtained? It is to propose to religious communities a new source of gospel revenue, that I have presumed to trespass upon your columns.

I would propose a new system of retrenchment, and in the article of Meetinghouses. I think more might be saved in this way for pious uses than in every other mode of retrenchment ever proposed. The poor may save their cent a week for years to raise the amount; wickedly and lavishly expended upon ostentatious and glittering chandeliers, or useless and sinful decorations upon one pulpit. We have been truly and repeatedly told by those who calculate with pious accuracy upon this subject, that while a people remains on earth, to whom the gospel is unknown, those who possess it commit sin in laying out their money for any thing beyond their real comfort. Taking this for granted, I appeal to the conscience of every wealthy Christian (and others favourable to Christianity) to say if the thousands on thousands of dollars, uselessly expended upon places of public worship annually, in these states, can be either justified by the word of God, or answered for with a good conscience, when they are called upon to "give an account of their stewardship?" When those splendid places of worship are finished and furnished, thousands of the poor in our cities are unable to procure a seat in them, and are of course almost effectually barred from the stated enjoyment of the gospel as the hearth. Or if they obtain seats, it costs them so much

that they can do no other thing for missions. Look, sir, at the vast sums which must be expended upon the new brick church in the north part of your city, to complete it after "the most splendid model." The only excuse which I hear for this waste of treasure is, "the house must be an ornament to the city; and others have done the same before." The evil of such examples cannot be calculated. Every parish in the country building a new house, follows it as far as they can; and if the sums which might have been saved from each, over and above the expense of plain, neat, and commodious places of worship could be laid together for immediate missionary purposes, the American Board of Commissioners for Foreign Missions might almost fill every Indian village with schools, and make every vale of the forest echo with the accents of the gospel. Until the rich who thus lavishly money, place as much in the missionary chest as they give to gratify "the lust of the eyes, and the pride of life," they cannot be guiltless, nor can any thing remove the stain, but an abandonment of practices so exactly in imitation of the idolatrous heathen. I would not deny any society a good and convenient house, and the means of rendering it every way comfortable—beyond this, call it what we will, all is wrong. What possible motive but pride in the abstract, can induce such costly and useless ornaments. God forbids it, and our convenience does not require it. How then can we justify it? It is far from my intention to single out or blame exclusively the proprietors of the house abovementioned; I mention it only to illustrate my proposition. There are some houses going up in the country parishes this spring, upon the same extravagant principle, as near as their finances will allow. Take an instance in a western town, where a new house is now going up. If I may believe the builder, the sum to be laid out unnecessarily upon the pulpit, and two flights of stairs leading to it, will be more probably, than can, by any effort, be drained from the parish for missionary purposes for years to come. These things ought not so to be. Christians, the missionary cause is surrounded by enemies, they accuse us of grating the poor, and of being inconsistent. Let all who advocate the gospel join to wipe off the reproach, especially the rich. The enormous sums misexpended as above, are not paid by mite societies, but by the wealthy. Let those who can afford to give money so profusely to ornament meetinghouses, be content humbly to worship God in a plain, spacious, and convenient house, and give the rest to the Lord. More than we imagine would thus be poured into the streams of Christian charity. They would become rivers full of water. If all denominations would follow strictly the above principles of retrenchment, the Episcopalians would save much, the Congregationalists and Presbyterians, their hundreds of thousands; the Baptists, considerable, the Methodists, (to their honour be it spoken) very little. These remarks are not theory, but momentous truths; some are awfully faulty; while the most precious cause is but half supported, and suffers reproach. Let all who are interested look well to it. Think on these things when you go to prayer meetings. Stop short in this ca-

reer of error and pride, or prove to the world by scripture and argument, that you do not err.

FINANCIER.

FOR THE CHRISTIAN SECRETARY.

Extract of a letter from a ministering brother in Worcester county to the Rev. William Bentley.

"In Douglas a good work commenced about two months since, which is very powerful; about one hundred have obtained hope, and the revival is as promising as at any former period. It has extended into the towns of Uxbridge, Sutton and Northbridge. Appearances promise a good work in each of them. It embraces persons of all ages from the very child to the man of grey hairs. Several instances are quite remarkable; one or two of them I will mention. A man of 60, who had been for years a confirmed infidel, who avoided all religious meetings, and would not suffer his family to attend, who often spit on the bible, stamped it under his feet, and cursed it, and its author, after deep convictions, has obtained a hope of acceptance with God, and now esteems the bible his chief treasure. Another instance, still more evincive of the efficacy of divine grace, is that of eight or ten young men, from a neighbouring town, who went to Douglas, for the avowed purpose of breaking up the revival. They hired their board at a tavern, attended the numerous meetings held, in various parts of the town, for five or six days, and sometimes appeared to be seriously disposed, while at others, they greatly disturbed religious service. At the tavern, they asked a blessing on their meals, often prayed, and preached, in mockery of religion. At length, after drinking deeply, they sacrilegiously administered the holy communion, and after choosing two or three of their number as leaders, and speakers, they went into an inquiry meeting, and placed themselves among those who were to be conversed with, when the minister asked one of them whether he wished to converse relative to his moral state, he answered in the affirmative, and proceeded to vent his opposition in the most indecent, malignant, and blasphemous manner!—The others were not disposed to converse. After the meeting, they all returned home; but the next evening they went back, when it appeared that nearly all of them were under deep conviction, principally from the horrid language of the one, whom they had deputed for the very purpose, in the inquiry meeting. Nearly all of them have since obtained a hope in Christ. The circumstance excites much attention in the place where these late profligate young men, but now hopeful disciples of Christ, reside. And it ought to produce gratitude in every believing heart; and also to strengthen the faith of saints, as an evidence that the Lord's hand is not shortened that he cannot save. Verily he taketh the wise in their own craftiness."

"I ought to add, that twelve or fifteen have recently obtained hope in Millbury, where a powerful work appears to have begun."

FOR THE CHRISTIAN SECRETARY.

Extract from the Journal of Brother William Bentley, in East-Haddam, and vicinity.

The chief of my time since the 10th of November, 1823, has been employed in preaching the gospel to four churches, viz. East Haddam, 2d in Lime, 2d in Colchester, 1st in Saybrook; and though I have too little sense of divine things, yet trust that I have in some measure realized the spiritual presence of Christ with me in this good work, according to his gracious promise, "Lo I am with you always even unto the end of the world." At East-Haddam, the Lord has done wonders. The town of East-Haddam formerly consisted of three societies, E. Haddam, Millington, and Had-Lyme, but now it has five churches, three Presbyterians, one Episcopalian, one Baptist. The work began in Millington society, under the labours of the Rev. Mr. Saxton, and extended into the society where the Rev. Mr. Parsons labours; at what time it began in Millington I am not able to tell; the first that came to my knowledge was about the 30th of December. While preaching with the 2d Baptist church in Colchester, I learned that there were 53 added to the Presbyterian church in Millington in one day; from that time until the 16th of January, I heard nothing more of the good work in E. Haddam. On my way to the 2d church in Lyme, (Pleasant Valley,) I called on Elder Dickinson, conversed with him concerning his church uniting with the Convention. We went to a brother's to dine, our conversation turned upon the good work that was going on in the northeast part of the town; I then inquired if there was no appearance of the work at E. H. Landing; they replied, that about six weeks ago a lady that lived at the upper part of the Landing was awakened by the death of a neighbour, and that was the only instance that had come to their knowledge; they requested me to preach one Lord's day with them at the Landing; accordingly I left an appointment to preach there the Friday evening before the first Lord's day in February. While at dinner I inquired of Mrs. R.—the daughter of Mr. A.—if she professed religion, or possessed it? she answered in the negative; but little did I think that the Lord had set the word home with power to her heart, until I returned—Rode to the 2d church in Lyme, P. V. and preached in the evening, and the Lord blessed the word to two persons; Saturday, preached again, many were in tears. Lord's day, preached three times: in the evening a number appeared to be distressed for their souls. Monday, visited from house to house, conversed and prayed with the anxious minds, and preached in the evening; 14 came forward and requested prayers. The day following rode to the south-west part of the town, and preached in the evening: the hearers increased, and the people appeared very solemn. Friday, rode to the 2d church

in Colchester, and preached in the evening; the Lord blessed the word to the conversion of one, and the awakening of another. On Saturday, held a church meeting, heard 3 relate what the Lord had done for their souls; the church gave them fellowship. Lord's day, preached, and baptized three; I continued to preach with them every evening until Friday. Friday, rode to E. Haddam Landing, and found that the Lord had blessed the word to the lady before mentioned, and that she was in great distress for her soul; preached in the evening, and the Lord came with mighty power and glory; from 12 to 15 were awakened. Saturday, preached again, and as many more were awakened; and then I thought of this text: "And I will make you fishers of men." After meeting, as I was on my way to Brother Atwood's, I heard some one in great distress; as I approached nearer I found two females on their way to Brother A.—s; I asked what was the matter? And one replied, here is a poor, distressed soul that wants Christ; when we arrived, I found the room full of anxious souls. Elder Dickerson prayed with them, and every head was waters, & eyes fountains of tears. Lord's day morning, met for prayers before sun-rise, and the room was filled with heavy laden souls; preached in the morning; after sermon 24 came forward for prayers, and among the number, the wife of Elder D.—who was awakened by the preaching of her husband the Sabbath before; this was as solemn a season as was ever witnessed by professors, at the Landing. Preached in the afternoon and evening, the groans, sighs and tears, were such as to affect the hearts of Christians. After the evening meeting we repaired to Brother A.—s, and spent some time in prayer for the distressed in soul. Monday morning, met for prayers before the sun rose; visited during the day, and preached in the evening. Tuesday, rode home and tarried a week. February 15th, rode to E. H. Landing again, but with great difficulty I crossed the river on account of the ice, and I found that two or three had obtained a hope in Christ. Lord's day, preached, and three found comfort to their souls. From the time the work first commenced to the 1st of April, it is thought that 25 have found mercy in God; this may appear small in the view of some, but when we consider the Landing to be but a small part of the town of E. Haddam, we are ready to say, "what hath God wrought?" in the compass of the whole town it is thought that not far from 250 have entertained a hope in the Lord, and the work is still increasing. I have been informed that about 70 have united with the Presbyterian church in Millington. The Rev. Mr. Parsons has received 48 into his church. I am not able to say how many have united with the Episcopalian Church. 19 have been added to the Baptist Church, and a number more stand ready for Baptism. In my last visit to the second church in Lyme, P. V. I had the happiness of seeing the work revive again; and Friday evening two expressed a hope; on Saturday three came forward and related their minds to the Church, and one obtained a hope. Lord's day preached and baptized three. Eight have been added by baptism to this church, and I expect to baptize more the next visit I make them. Six have been added to the second church in Colchester, and a number more stand ready for baptism when they can have an administrator; last Lord's day I administered the ordinance of baptism to two at the first Baptist church in Saybrook. This Church is in very great want of a minister, and will support one; the second church in Lyme will do the same; with regard to this vicinity, I think I may say with the Apostle, "a great door is opened, and there are many adversaries."

WM. BENTLEY.

FOR THE CHRISTIAN SECRETARY.

The following is from a volume of the Christian History published weekly in Boston, in the year 1743, giving an account of the remarkable work of the Lord in Great-Britain and America in 1741—2, with extracts from ancient authors, to show that the manner, and wonderful operations of God's spirit, at that time was no new thing in the earth:

What lively countenances, what affection, what tears and cryings with the spirits working, were caused by this discourse, do not expect that I should tell.

Extract from the conclusion of a sermon of Mr. Thomas Doolittle, 1st Cor. xvi. 22.—printed in London 1692.

"And now, beloved hearers, what is the issue of all that that I have said, and ye have heard, upon this subject; have I gained any of your love to Christ? Or are ye still in love with the world, and pleasures, and profits and honors thereof? Are ye in love with sin and self, more than with Christ, after all the arguments and pleadings of grace and mercy for your hearts and hearty love, to be placed on the blessed Son of the most blessed God? Did ye love sin, and will ye love it still? Did ye love the world, and will ye do so still? Did ye not love Christ, and do ye not yet, and will ye not? Is this the answer I must return to Him that sent me: Lord I cannot gain their love unto thy

Son; faint I would: but I cannot; I have asked them in thy name, but they will not—I have studied for this purpose, and prayed and preached for this purpose, but I have studied in vain, and my labour with so many is lost labour.—I have delivered my message, but they will not hearken.—I have entreated for their love, not for myself, but for thy Son; but many will not consent. Did I find you full of love to self, and sin, and world, and after all must I leave you so? I found you void of the love of Christ, and must I leave you so? Why then did I preach, and why did ye hear? Did ye come day after day resolved, say what I would, ye would do what ye list? Shall that blessed Jesus, that hath been set before you, be still thus despised, and set at naught by you? Did I find the anathema upon you, and must I leave it upon you, till Maranatha? What if God should say, be that after all these intreaties, calls, invitations, to love Christ, yet loveth the world, let him love the world; and he that loveth sin, let him love his sin, let him love his pleasures, let him love what he will, since he will not be persuaded to love whom he should? Oh, dreadful curse! Oh, heavy wrath! Oh, sad presage of the curse that shall fall upon such souls when Christ shall come, and after that lie and abide upon them forever. Speak, therefore, in thy heart, sinner, and return thine answer, for it may this night be to thee the last time of asking: Wilt thou give Christ thy love, or wilt thou not? thy sincere, not thy pretended love? Wilt thou consent and promise, before thou stirrest out of this place, to love Christ more than all, beyond all, and above all? Or wilt thou deny him such love, and keep it for, and place it still upon thy old beloved sinful objects? Sayest thou so? What, must I, to my sorrow, & thy wo, as to the end, as I did begin I had hoped I might have bid the joy of thy new love, and matchless match, in thy consenting to love and accept of this blessed Jesus for thy Lord and Husband; but if thou wilt not, I must say what I would not, Lord I am loth to say it, but it is what thou dost say, and I cannot alter it, yet if I must say it, let it be with a pained and sorrowful heart, and as my mouth shall drop the word, let mine eyes drop so many tears, whilst at thy command I must pronounce, If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.

But must this be the sentence that I must leave upon you all, that at the beginning of this text had no love to Jesus Christ? What! is there not one amongst you all that can say, before I did love my pleasures, but now I love Christ? I did love my sins, but now I love my Lord and Saviour? My love is turned into another channel? I have found another object for my love? I would not for a thousand worlds have died before I had sincere love to Christ? Not only one but many of you can so say, or else ye have basely dissembled before God and this congregation, &c.

And to you that have this love wrought so lately, and to all them that had love to Christ before, I wish all the blessings that are contained in that prayer of the Apostle, with which he concludeth his Epistle, and this subject, Eph. vi. 24. Grace be with all them that love the Lord Jesus in sincerity. Amen.

Blessing to the lovers of Christ. The Psalm being sung, all the people, (as is usual) stood up. I kept my seat longer than ordinarily I was wont, which caused their eyes to be the more toward me.—Then I stood up and said, why stand ye gazing? Why are your eyes so intent upon me? What can I say more? What more do ye expect? The Blessing? What! All of you? What! Whether ye love Christ or no? Alas! If God curse, how can I bless? I have day after day set life and death, a blessing and a curse, before you, and must it not be with you according to your own choice? If ye will be blest, indeed, ye must love Christ. If ye will not love Christ, the curse, and not a blessing, waiteth for you, though ye here wait for the blessing. If ye would not go without the pronouncing the blessing, from hence to your homes, love Christ: Oh love Christ. Oh, at last be persuaded to love Christ, that ye might not go from Christ's bar to the flames of hell (without his blessing) forever. I have done for this time and text, when I have said the words of my text. If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha, and let the people that dare (least they should wish a curse upon themselves) say Amen. And for you that have set your hearts on Christ above all, I beg from the Father of Mercies, that grace might be with all them that love the Lord Jesus Christ in sincerity, and let all the people say Amen.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 13, 1824.

It will be seen by reference to the journal of Messrs. Fisk & King, published below, that they were in the month of June last, on the banks of the River Jordan—so famous in the history of the Church; particularly in the days of John the Baptist. The journal states, that one of the Missionaries swam across the river. This being true, surely those learned Pe-

do-Baptist writers, who have asserted that there was not sufficient water in Jordan to baptize, must have been mistaken. Perhaps there may be some question respecting the meaning of the term "swam," used by Messrs. Fisk and King, but if any doubt its meaning, they have now the opportunity of making the inquiry of the gentlemen themselves—and let them become their own interpreters. Possibly some may think this trifling, but we see no reason why there should not be as much difficulty, in determining the meaning of the word *swam*, as *baptize*—if prejudice were out of the question.

A letter received by Mr. E. Cushman of this city, informs us, that a powerful and extensive revival of religion is experienced in the town of Harwinton, in this state.

The Tariff Bill was on the 7th inst. reported to the House, from the Committee of the whole, in the House of Representatives. Yet it is still impossible to determine what may be its fate in the final question of its passage.

It is pleasing to learn, that the affairs of the Patriots in Peru, are in a most prosperous condition. That section of the Patriot army, commanded by Gen. Aguero, amounting to 4000 men, who had seceded from the Republican army under Bolivar, have again united with their countrymen, under the standard of this illustrious General.—Also we learn, instead of defeat, (as stated in former accounts) victory has crowned the exertions of the Patriot army, under Gen. Santa Cruz; and the prospect is now full of encouragement to the Patriots of Peru, as their whole military power is now united under the command of General Bolivar.

We congratulate the citizens of Hartford and the public, on the late decision of the Directors of the United States Bank at Philadelphia, to remove the Connecticut Branch of said Bank from Middletown to this City, on the 22d instant. We trust the Directors of this Institution will not have occasion to regret this change in its location; as we believe the interests of the bank will be promoted by this measure, while the advantages of our city will be increased.

Agents and subscribers, who are indebted for the first or second volume of the Secretary, are requested to make payment without delay.

All persons having spare numbers of this paper, since its enlargement, are requested to forward them to this office.

NOTICE.

The annual meeting of the Connecticut Baptist Education Society, will be holden at the Baptist Meeting House, in Hartford, on Wednesday, the 12th day of May next, at 10 o'clock A.M. The Board of Managers, will meet at the same place the preceding day, at 2 o'clock, P.M.

E. CUSHMAN, Secretary. April 12. 11—4w.

Extract from the Journal of Messrs. Fisk and King.

THE RIVER JORDAN. We wished to see the mouth of Jordan.—Chateaubriand speaks of this as "an essential point which Hasselquist alone had hitherto explored." We informed the Arabs and Turks of our wishes. They objected, but, as we insisted on going, they yielded. We had already been riding an hour on the sea shore, and we were another hour before we came to the stream. Its banks, except near the mouth are covered with bushes. It is a small river, and as might be expected in such a plain, its course near the sea, is very slow and quiet. The bushes and marshy ground did not permit us to follow up the bank of the river: we there fore turned back into the plain. After riding some time we came to a mound, or little hill, with either a column or a pile of stones on its summit. I inquired what it was, and one of the Arabs said "Nabi Ibrahim;" but another told Mr. King, that it was called Galgala.—Query. Is this the Galgal, where Joshua placed the twelve stones which he took out of Jordan? See Joshua iv. 19, 20. At half past two we arrived at the Jordan, at the place where pilgrims usually visit it, and where the Israelites passed over on dry ground, "right against Jericho." From the Dead Sea to this place the ground is, most of the way, completely barren, and appears like a mixture of black earth and ashes. Not a green thing appears. I swam across the river, and took a walk in the plain of Moab, in the inheritance of Reuben, "on the other side Jordan, toward the rising of the sun." After this I sat on the bank, and read the third chapter of Joshua. I also read the third of Matthew, and offered a prayer in Greek with two Greeks, while Mr. Wolff read in German to the Germans who were with us. I do not suppose a prayer is any more acceptable to God for being offered in a particular place; yet I shall never envy the man, who could read these two chapters and pray on the shores of the Jordan, without any peculiar emotions. After riding over the parched plain, we drank freely of the water of Jordan, though it was muddy. We found the current very rapid, but not deep. While we were on the shore two Bedouin horsemen forded the river. These were the first human beings we had seen, since we had left St. Saba. The whole country which we had passed through is a desert, with no inhabitants except Bedouins, who resort to it, especially in winter, when they find, in different places, pasturage for their flocks.

Congressional.

SENATE.

Monday March 29.

Several relief bills were passed to a second reading.

On motion of Mr. Benton, the Senate, as in Committee of the Whole, proceeded to consider the bill reported by the Committee on Indian Affairs, "to enable the President to carry into effect the Treaty of Ghent, to pre-

vent foreigners from trading with the Indians within the limits of the United States, and to secure the fur trade to the citizens of the United States." Mr. Elliot was called to the Chair. After some discussion of the bill, the further consideration of it was postponed until Wednesday next.

The Senate then spent some time in Executive business.

Adjourned.

Tuesday, March 30.

The amendments made by the Senate, to the bill "making appropriations for the Support of government for the year 1824," and which were disagreed to by the House of Representatives, were taken up. The Senate agreed to recede from the amendments, and the bill passed.

The bill "providing for the settlement of certain pecuniary claims against the United States," was then taken up for consideration, in Committee of the whole. This bill was introduced, on leave granted, by Mr. Taylor, of Virginia, and reported, with sundry amendments, by the Committee on the Judiciary. The bill, as amended, provides a tribunal for the adjustment of that class of private claims, by citizens of the United States, upon which so much of the time of Congress has been consumed.

The bill was then reported to the Senate, as amended. The amendments were agreed to, in the Senate; and, on motion of Mr. Taylor of Virginia, the bill was laid on the table.

Adjourned.

Wednesday, March 31.

Mr. Eaton, from the Committee on the District of Columbia, reported a bill "to alter the time of holding the courts in the district of Columbia." The bill was twice read, by general consent, and passed to be engrossed and read a third time.

The Senate, as in committee of the whole, then proceeded to consider the bill "to enable the President to carry into effect the Treaty made at Ghent, the 24th Dec. 1814, excluding foreigners from trade and intercourse with the Indian tribes within the United States, and to preserve the fur trade within the limits of the said United States to American citizens." Mr. Eaton was called to the chair. After a considerable discussion, the bill was ordered to lie on the table, and the Senate

Adjourned.

Thursday, April 1.

A message was received from the President of the United States, accompanied by a number of documents, relating to the extinction of the Indian titles to lands in the state of Georgia. The message was ordered to lie on the table.

The amendments made by the house of Representatives to the bill "supplementary to an act, entitled 'An act to incorporate a Turnpike Company in the District of Columbia,'" were then taken up, and on motion of Mr. Barbour, were concurred in by the Senate.

The bill "to alter the time of holding the courts in the District of Columbia," was read the third time, passed, and sent to the House for concurrence.

The bill "for the relief of purchasers of public lands," was then taken up in Committee of the Whole. Several amendments were made to the bill, in the Committee, which were subsequently adopted by the Senate, and the further consideration of the subject was postponed until to-morrow.

On motion of Mr. Taylor, of Virginia, the bill "providing for the settlement of certain pecuniary claims against the United States," was taken up for consideration. An amendment was adopted, to include the District of Columbia in the provisions of the bill. The blank in the bill, limiting the amount of any claim to come within the provisions of the bill, was filled with \$1000. The blank, fixing the amount of any claims which be allowed an appeal to the Supreme Court, was filled with \$500. The bill was then passed to be engrossed and read the third time.

On motion of Mr. Talbot, it was ordered, that the hour at which the Senate shall hereafter meet, shall be eleven o'clock, until otherwise ordered.

Adjourned.

Friday April 2.

The bill "to provide for the settlement of certain pecuniary claims against the United States," was read the third time, and re-committed to the Committee on the Judiciary, instructions to extend its provisions to all claims not exceeding \$10,000.

The bill "making appropriations for the support of the navy for the year 1824," was ordered to be engrossed for a third reading.

The Senate then attended to Executive business, and

Adjourned.

HOUSE.

Saturday March 27.

The House was occupied, during the whole of this day's session, in Committee of the Whole, in discussing the bill "making appropriations for the support of government for the year 1824."

Adjourned.

Monday, March 29.

After receiving numerous petitions, and a few reports of Committees, the House resolved itself into a Committee of the Whole, on the bill "making appropriations for the year 1824;" the bill, as amended, was then reported to the House, adopted, and sent to the Senate.

Adjourned.

Tuesday March 30.

Mr. Kent, from the Committee on the District of Columbia, reported a bill "further to amend the charter of the town of Alexandria;" which was twice read and committed.

Mr. Kent, from the committee to whom was referred a bill from the Senate "for the establishment of a Turnpike Company, in the county of Alexandria, in the District of Columbia," reported the same with amendments, in which the House concurred, and the bill was ordered to a third reading to-morrow.

Mr. Crowninshield, from the committee to whom was referred a bill from the Senate, "extending the term of pensions granted to persons disabled, and to the widows and orphans of those who have been slain, or who have died in consequence of wounds or casualties received while in the line of their duty on board the private armed ships of the United States, during the late war," reported the same with sundry amendments; which were explained by Mr. Fuller, and agreed to.

Mr. Crowninshield, from the Committee on Naval Affairs, reported a bill "to re-organize and fix the Naval Establishment of the United States;" which was twice read and committed.

Mr. Kent, from the Committee on the District of Columbia, reported a bill "supple-

mentary to the act to incorporate the inhabitants of the City of Washington, passed 15th May, 1820;" which was twice read and committed.

The House then resolved itself into a Committee of the Whole on the state of the Union, Mr. Condict in the chair, on the bill to amend the several acts laying duties on imports. Mr. Clay took the floor, about half past eleven o'clock, in reply to the speech of Mr. Barbour, delivered on Friday, and in support of the general principles of the Tariff bill. Mr. Clay had not concluded, when, at past three o'clock, he gave way to a motion for the Committee to rise.

Several communications were then received from the President of the United States, which were read and referred.

Adjourned.

INDIAN AFFAIRS.

The Committee on Indian Affairs, in the House of Representatives, have reported that it is inexpedient to repeal the law making an annual appropriation of \$10,000 for the civilization of the Indians. The report lies on the table, and there is little reason to doubt that it will be accepted.

Mr. Myron Holley, one of the New-York Canal Commissioners, has confessed himself a defaulter, to the amount of \$30,000, and stated that he has property sufficient to cover about half that amount. He thinks himself entitled to some compensation as treasurer of the Canal Board, and asks one per cent. on the \$250,000 which have passed thro' his hands, which would amount to \$25,000.

Caution to Nurses.—It is said that laudanum, by long standing, deposits a sediment, which renders it dangerous. A case recently occurred in New-Jersey, where a physician was called to prescribe for a child, who appeared in the agonies of death, and to whom four drops of laudanum had been given four hours before. On examining the vial, it was found to contain a fluid much stronger than clear laudanum.

Smith the Missionary.—It is probably known to all our readers that a Mr. Smith (commonly said to be a Methodist Missionary, but in reality sent out and supported by the London Missionary Society,) was accused of promoting the insurrection among the blacks in Demerara. He was tried by a court martial, and condemned. He was accordingly imprisoned, till the king of England should have ratified the judgment. The king, however, acquitted him on certain conditions stated in our last. But before the news of his acquittal reached Demerara, he died in prison. This last fact is stated in papers recently received at Baltimore from Jamaica.

A white man who has resided among the Indians for about forty years, has recently repaired to Detroit to endeavour to ascertain his friends, and be restored to them. He was so young when taken prisoner by the Indians, that he has no distinct recollection of the place where his family dwelt; but from the description he gives, it is believed to have been some where on the Kentucky River. His name, also, is a matter of doubt, but he thinks it is John Johnson. He was playing with a bow and arrow at no great distance from his father's house, when he was surrounded by six Pottawatomies, led by a chief, who had planned the expedition with a view of making prisoner of some child, to supply the place of a son he had recently lost. He lived with the Indians forty years, and now hopes by the aid of his indistinct remembrance to discover his family.—*Baltimore American.*

MARRIED.

At Wethersfield, Mr. Elias Francis, to Miss Sarah Griswold.

At Meriden, Mr. Edwin R. Yale, to Miss Eliza Ives.

DIED.

In this city, Mr. Marcellus Landers, teacher in the North District School, aged about 35.

In this city, on the 11th inst. widow Mary Watson, aged 49.

At Philadelphia, of a paralytic shock, on the 7th inst. Rev. Dr. Rogers, an eminently pious and useful clergyman of the Baptist denomination, aged 71 years.

ADVERTISEMENTS.

NEW GOODS,

CHEAP!

Six rods north of the State House.

SMITH & BIGELOW,

At their Saddle Manufactory,

Have just received from New-York and Philadelphia, and now offer for sale, as low as can be bought in this market, a complete assortment of

SADDLERY GOODS,

Comprising the different qualities of

TERRETS. HOOKS, & BUCKLES.

Portmanteaus, Pelham, accommodation, and

SNAPPLE BITTS.

Plain and fancy spurs.

Spring and Plain Stirrups. Patent, Leather

and Raised Blinds. Hames of every descrip-

tion. Brass Nails, Trunk Locks, and Cut

Tacks. Horse hides, Seal, and Roan Skins.

Whips and Whip Thongs. Worsted Cotton,

and Straining Webbs. Saddletrees of every

description. Morocco for Saddlers & Coach

Makers. Superior Black Harness and Shoe

Varnish. Skirting, Harness, and Bridle Leather. Of

MILITARY GOODS,

They have a complete assortment of Plumes;

Belt and Cap Plates; Cords, Tassels, &c. &c.

They also continue the Manufacturing in all

its variety, and can fill any orders for work of

any quality, and almost any price. They have

best Plain and Military Saddles, from \$5 to

\$25. Ladies' Saddles, from \$12 to \$25. Har-

nesses from \$12 to \$30. Military and Plain

Bridles. Horsemen's, Artillery, and Infantry

Caps and Belts. Holsters and Cortouch boxes.

Trunks, Hame Collars, Clothes Bags, &c.

N. B. Repairs done in the best manner, and

with despatch.

Harness Trimming.

Will be put up in sets to suit those who do not

exactly know what quantity is wanted to com-

plete the different kinds of harness.

April 12. 11 6w

DRY GOODS.

JAMES B. HOSMER,

Has just received an extensive assortment of

NEW AND FASHIONABLE

SPRING GOODS.

April 12. 11—

MILLINERY,

AND FANCY GOODS.

ELIZABETH BRACE,

Has just received an elegant assortment of

Goods in the Millinery line:

ALSO,

LEGHORN HATS,

Uncommonly CHEAP.

April 12. 11—

A YOUNG MAN

Wishes employment on a farm, or a labour-

er in a store, satisfactory recommendations will

be given, on application at this office.

April 6. 10—

CORN MEAL.

75 Hhds. of Corn Meal,

FOR SALE BY

JESSE SAVAGE.

April 6. 10—1f.

NEW DRY GOODS

STORE.

THE subscribers having formed a connex-

ion in business, under the firm of

DAY & NELSON,

Have taken the Store lately occupied by B.

Hudson jr. & Co. opposite the Post-office, Main

Street, and are now opening for sale an entire

new assortment of seasonable

DRY GOODS,

Just received from New-York.

CAVIN DAY.

JOHN G. NELSON.

Hartford, April 6, 1824.

MRS. HINCKLEY,

Has just received from New-York, and will

open this day, a complete assortment of

MILLINERY,

AND FANCY GOODS,

Selected during the last week with great care.

Also the latest fashions received.

N. B. Mrs. H. will pay particular attention

this season, to cleaning, pressing, and repairing

LEGHORN HATS.

Hartford, Main street, 15 rods south of the

Episcopal Church, April 6. 10—3w.

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from the latest importations, a complete

assortment of superfine and common Staple and

Fancy Goods, consisting of

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VESTINGS, VALENTIA and MARSEILLES do.

entirely new style, fig'd crimson Silk do. Mer-

ino BOMBASINES, VELVETS and Trimmings

of all kinds at the lowest prices for Cash.

The Latest Fashions

are received. All orders executed with des-

patch and in the neatest manner. Particular

attention paid to Cutting

Poetry.

From the Wesleyan Methodist Magazine.
WHAT IS TIME?

I ask'd an aged man, a man of cares,
Wrinkled, and curv'd, and white with hoary
hairs;
"Time is the warp of life," he said, "O tell
The young, the fair, the gay, to weave it
well!"

I ask'd the ancient, venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flow'd,
"Time sow'd the seeds we reap in this abode!"

I ask'd a dying sinner, ere the stroke
Of ruthless death life's "golden bowl had
broke,"

I ask'd him, What is time?—"Time," he re-
plied,
"I've lost it!—Ah! the TREASURE!" and he
died!

I ask'd the golden sun and silver spheres,
Those bright chronometers of days and years;
They answered, "Time is but a meteor's
glare,"
And bade me for ETERNITY prepare.

I ask'd the seasons, in their annual round
Which beautify or desolate the ground;
And they replied, (no oracle more wise),
"Tis folly's blank, and wisdom's highest
prize!"

I ask'd a spirit lost; but, O the shriek
That pierc'd my soul! I shudder while I speak!
It cried, "A PARTICLE! A SPECK! A mite
Of endless years, duration infinite!"

Of things inanimate, my trial I
Consulted, and it made me thus reply;
"Time is the season fair of living well,
The path to Glory, or the path to Hell."

I ask'd my Bible, and methinks it said,
"Time is the present hour, the past is fled;
Live! live to-day! TO-MORROW never yet,
On any human being, rose or set!"

I ask'd old Father Time himself, at last;
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.

I ask'd the mighty Angel who shall stand
One foot on sea, and one on solid land;
"By heaven's great King I swear the myste-
ry's o'er!"
Time was, he cried—"but Time shall be no
more!"

JOSHUA MARSDEN.

MISCELLANY.

From the Christian Mirror.

REPLY TO A QUESTION

"Is it right for Trinitarian clergy-
men to exchange pulpits with Unitarians?
Is not such conduct a practical denial
of the Lord Jesus? Will it not grieve
the Holy Spirit to depart from those
churches which countenance it?"

For ourselves we do not "regret"
the insertion of this question in our pa-
per. We believe it is highly impor-
tant to the interests of religion, that
the reasons which induce ministers to
decline exchanges in the case sup-
posed should be better understood than
they now are. The question was pro-
posed by a subscriber in a distant part
of the state. We shall consider it in-
dependent of all localities, and express
our opinions without reserve.

We assume, that there is an essential
and irreconcilable opposition between
the Trinitarian and Unitarian systems
of doctrine. We discern between them,
not merely those "shades of differ-
ence," which are compatible with an
essential unity of system; but a differ-
ence so essential, that if one be
true the other must be false. It is to
be remembered, that the difference
does not exist on one subject only, but
on the whole range of the fundamental
doctrines of the gospel. A Trinitarian
believes, that the Son is Jehovah, and
the Holy Ghost Jehovah, as well as
the Father; that Jesus Christ is God
manifest in flesh; that all men are, be-
fore conversion, enemies of God, and
justly condemned by an eternal law to
endless punishment; that Christ died
a vicarious sacrifice for sinners; that
none are saved but by pardon through
his blood; that all who receive eternal
life are renewed by the special agency
of God the Spirit; and that they who
have believed in God should live *godly*
in Christ Jesus. Unitarians, (including
Sabellians, Arians, Worcesterians, So-
cinians, and Humanitarians,) deny the
above doctrines, or pass them over in
their preaching, or explain them away,
till the whole substance is gone. They
believe that Christ is not God over all,
that the Spirit is not the true Jehovah.
And however desirable it may be that
they and Trinitarians should harmon-
ize, it seems to be utterly impossible;
for the most exalted creature can never
possess the incommunicable perfec-
tions of Jehovah. The one class re-
gard Christ as a created or derived
being, and cannot conscientiously
adore him as the only living and true
God; the other class feel that they en-
tirely fail in their duty, if they do not
love and worship and adore the Savior,
with those views and feelings, which
are due only to the infinite Creator.

Their songs of praise must be discord-
ant, if they attempt to sing together
the praises of the Lamb. Their preach-
ing and conversation on these great
topics cannot agree, if each class de-
clare their real views.—For these as-
sertions, we have not Trinitarian
authority alone. The leading Unitar-
ians of our country, since they have
deemed it prudent to come out boldly,
have not hesitated to represent the
orthodox sentiments as totally false,
and the difference between the two
schemes to be radical and essential.
They may not often have used all the
frankness of Dr. Priestly, one of their
number, in his conversation with Dr.
Miller. Said he, "I do not wonder
that you Calvinists entertain and ex-
press a strongly unfavorable opinion
of us Unitarians. The truth is, there
neither can, nor ought to be, any com-
promise between us. If you are right,
we are not Christians at all; and if we
are right, you are gross idolaters." On
another occasion, Dr. P. termed the
worship of Trinitarians "idolatrous
and blasphemous;" and certainly they
could not desire him to be guilty of
either crime, by coming to unite in
their worship, in language equally
strong. But all who are established
and thorough in their own views, can
hardly fail to see that they are oppo-
site to those of the Orthodox.—We
have not room to trace the opposition of
views between the two classes, through
the whole series. Suffice it to say, that
the same contrariety of views may be
found throughout. We would, for in-
stance, be ready to take the single ar-
ticle of *good works*, or a *Christian life*,
to show the opposition of the systems
to each other. A Unitarian preacher
is here as wide from the Trinitarian, as
any where else. He cannot, while con-
sistent with himself, enforce holy ob-
edience by those motives and principles
from which, in the view of the Trinitar-
ian, all acceptable works proceed.
His standard too of Christian duty is
very different. The life he enjoins is
such, as may comport with a life of
pleasure and pomp and worldliness, if it
only be free from flagrant immorality
and vice. He would represent that as
Christian character, which the other
would deem essentially defective, ut-
terly unfitting a man for the kingdom
of heaven. If it be thought that we
refer to Unitarians of the lowest grade
as representatives of the whole class;
we reply, that such is not our inten-
tion.

We verily believe that every consis-
tent Unitarian, when denying the es-
sential Deity of Christ, denies also one
by one all the doctrines of grace. The
harmony of his sentiments with each
other requires him to go through the
whole scheme. There may be some
individuals, one in more than one thou-
sand, who does not "hold the head"
with Trinitarians, but agrees with them
on some other points. Such are ex-
ceptions to a general rule; such are
anomalies in that class of professed
Christians who assume the name of
Unitarians, who agree with each other
in their general views, and who on
some occasions represent their senti-
ments to be as contrary to ours, as they
are ever represented by Trinitarians.
—We do not now attempt to prove
which class is right. We only say,
the difference between their sentiments
is essential; so that if either of them
be the true gospel of Jesus Christ, the
other must be "another gospel." We
believe that both systems cannot
be true. We apprehend that under-
standing men on both sides are now
well agreed in this sentiment, that
opinions so opposite to each other can-
not both be correct. Some may sup-
pose that the two systems can be amal-
gamated; but they must either be ig-
norant of what is believed on one or
both sides, or else reason on the ground
that two opposite things are one and
the same thing; that black is white,
and white is black.

In declining an exchange of labors,
or other acts of fellowship, there is no
denial of the right of private judgment.
Suppose a Unitarian refuses to invite a
Trinitarian into his pulpit. He does
no more than to exercise his own right
of judging for himself. He leaves the
other to form his own opinions from the
Bible; to propagate them in his own
sphere; and to stand or fall to his mas-
ter according to his own method. For
himself, he declares his disbelief of the
Trinitarian doctrine, and his unwilling-
ness to have it preached to his people
under his sanction. He is consistent,
and no one has reason to complain of
him.—Suppose the case is reversed,
and a Trinitarian refuses to exchange
with a Unitarian. Will not the same
remarks apply? Will any rule of the
gospel be violated in this case, and not

in the other? But it will be said,
Unitarians do not refuse: the exclusive
conduct is all on the other side. If it
be so, there is a reason to be assigned
for it, without resorting to the com-
mon slang of want of charity, and a spirit
of persecution. Unitarians have adopted
one principle which places them on a
different ground from the others. They
profess to think sentiments or doc-
trines are of little consequence; that a
man may believe almost any thing, and
yet if he is sincere he may be saved.
Hence they are not very unwilling that
Trinitarian doctrines should be preach-
ed to their people, though they believe
they are false. But Trinitarians seri-
ously think that the "belief of the
truth" is very important; that charac-
ters are formed much according to the
sentiments received; that "if the gos-
pel be hid, it is hid to them that are
lost." Believing that what they re-
ceive for truth is the gospel of salvation,
when received with the heart; they
candidly and conscientiously believe
also, that the opposite system is fatal
error, to those who heartily and prac-
tically embrace it.—Believing thus,
are they uncharitable for speaking and
acting accordingly? They have the
right of private judgment—they seri-
ously think that they find these views
in scripture,—they will not condemn
others, but they must "contend earnestly
for the faith once delivered to the
saints."—The Unitarian may ex-
change: he does not believe the senti-
ments of the Trinitarian, but he deems
doctrine of little consequence, and for
the sake of charity will invite a man to
preach what he believes to be error.
The Trinitarian believes that truth
is the instrument of conversation and
salvation; that error is dangerous and
destructive. It is easy to see that an
exchange requires from him a sacrifice
of principle and of conscience, which
is not required of the other. He is
sincere and conscientious in his belief;
and what can he do? Shall he ex-
change, and belie all his professions
of belief in the doctrines of the Bible?
He would sin against his conscience
and his Lord. Shall he renounce a
faith, which in the view of some be-
comes too exclusive and uncharitable
in practice? A flood of light from the
divine word forbids it. Shall he meekly
say to his Unitarian neighbour, "my
friend, I conscientiously believe your
doctrine is unscriptural and destruc-
tive—I do not separate from you from
any unfriendly feelings, but you must
excuse me for acting according to what
I verily think are the truths of the
Bible." Does he encounter obloquy and
reproach by this conduct? He is con-
soled with the reflection that this was
the lot of Christ and his apostles, and
principally for their adherence to truth,
and their protest against error and sin.
Let him not, therefore, be ashamed of
the gospel of Christ, for it is the power
of God unto salvation.

From the Baptist Monitor.

ON THE PROPER DEITY OF CHRIST.

[Dr. Priestly, (as he himself informs us)
was once a Calvinist, of the strictest sect;
afterwards became an high Arian,—
next a low Arian,—and then a So-
cinian, and in a little time a Socinian
of the lowest kind, in which Christ is con-
sidered as a mere man, the son of Joseph and
Mary, and naturally as fallible and feeble
as Moses, or any other Prophet—(he adds)
that he does not know when his creed will
be fixed.] Vide letter to a Philadelphia
unbeliever, pt. 2, page 33—35.

I believe no small degree of perplex-
ity and obscurity has arisen from the
unintelligible explanations and defini-
tions of Trinitarians, respecting the
Trinity, and particularly of the term
"person" in the Godhead. The *modus*
existendi of the three persons is not
revealed, and therefore cannot be the
subject of controversy without affect-
ing to be wise above what is written.—
It is obvious that the term Person, when
applied to the Godhead, is used in a
sense purely Theological, and cannot
be understood in a Philosophical or Po-
litical sense. The term is probably used
through necessity, our language fur-
nishing no better; and mainly because
the personal pronoun, I, thou, he, are
applied to each. If the doctrine were
contradictory, or palpably inconsistent,
I would reject it, but the mere circum-
stance of its being incomprehensible
will form no objection, while I believe
in the existence of a God at all: an
uncaused cause of every thing having
no relation to time or space—the exis-
tence of evil, moral and natural, in the
work of a being infinitely powerful, wise
and good: the existence of disembod-
ied spirits: the connection between
soul and body, and a thousand other
things of which I entertain no doubt,
are no less incomprehensible than the

mode of existence of the sacred three in
one.

The truth is about this, I believe a
fact which is fully proved, although
there are some circumstances as to its
cause and consequences which I do not
understand. Indeed it is said (and I
suspect correctly) by an eminent phi-
losopher, "to be a fundamental maxim
in all true philosophy, that many things
may be incomprehensible and yet de-
monstrable; that though seeing clearly
be a sufficient reason for affirming,
yet not seeing at all, can never be a
reason for denying."

The following remark from Smith to
Belsham deserves attention. The
scriptures "authorize us by a variety
of inductive proofs, to conclude that,
with regard to the mode of existence
of the Divine Essence, the unity of the
Godhead includes a trinity of persons
(so denominated in the English lan-
guage for want of any better terms,) who
are scripturally styled the Father
the Son, and the Holy Ghost: distinct,
not in essence, or in perfections, but
only personally: one, not personally,
but in the common possession of the
same identical nature and attributes.
No contradiction or absurdity is in-
volved in this doctrine; because the unity
refers to one respect, and the trinity to
another. But we make no difficulty in
professing our incapacity to include in
knowledge, or express by any possible
terms, the respect in which the trinity
of persons subsists in the perfect oneness
of the deity."

Among the Unitarians I conceive the
Socinians occupy the most plausible
ground; if Trinitarians have their in-
comprehensibles, Arians (or those who
hold the pre-existence of Christ and
yet deny his deity) have their mystery
with a witness! We are told that the
Bible must be ungrammatical, if there
be a plurality in the Godhead; I enter-
tain a different opinion, susceptible of
clear and easy proof, yet I view it as
not very material. Christ's proper de-
ity is the grand pivot on which the
question turns. His inferiority to the
Father, both as relates to his humanity
and the place he occupies (as media-
tor) in that particular constitution of
things which embraces redemption, is
not denied. Therefore, if a thousand
passages are cited to this point, they
militate not the least against the Trin-
ity plan. But what will Unitarians do
with one solitary passage going to prove
his Deity, that he is the mighty God,
that he is Jehovah?

The Deity of Christ is supported not
by a single passage only, they are nu-
merous, and I hesitate not to add, that
every thing which marks and defines
the Deity of the Father is emphatically
ascribed to the Son; such as all his in-
communicable attributes. "Omnisci-
ence," Col. ii. 3. In whom are hid all
the treasures of wisdom and knowledge
—Rev. ii. 23. And I will kill her chil-
dren with death; and all the churches
shall know that I am he which search-
eth the reins and hearts—John, ii. 24,
25. But Jesus did not commit him-
self unto them, because he knew all
men, and needed not that any should
testify of man: for he knew what is in
man—xxi. 17—and he said unto him,
Lord, thou knowest all things, "Omni-
nipresence"—Matt. xviii. 20—for, where
two or three are gathered together
in my name, there am I in the midst of
them—xxviii. 20—and, lo, I am with
you always, even unto the end of the
world. Amen—Independence, Eter-
nity and immutability—Rev. xxii. 13.
I am Alpha and Omega, the beginning
and the end, the first and the last—
Heb. xiii. 8—Jesus Christ, the same
yesterday, and to-day, and forever—
Micah. v. 2: but thou, Bethlehem Eph-
ratah, though thou be little among
the thousands of Judah, yet out of thee
shall he come forth unto me that is to
be ruler in Israel; whose goings forth
have been from of old, from everlasting.

Christ is called Jehovah—God's in-
communicable name. Here let it be
remarked, that in the common version
of the Old Testament, we read "LORD"
in capitals, for the word "Jehovah," in
the original—this cannot be denied.
Now see Isaiah, xlii. 8; I am the LORD;
that is my name; and my glory will I
not give to another, neither my praise
to graven images—Psalms, lxxxiii. 18:
That men may know that thou, whose
name alone is Jehovah, art the most
high over all the earth; Isaiah, xl. 3.
The voice of him that crieth in the wil-
derness, prepare ye the way of the
LORD, make straight in the desert a
highway for our God, compared with
Mark, i. 2, 3: as it is written in the
prophets, Behold, I send my messen-
ger before thy face, which shall pre-
pare the way before thee.

The voice of one crying in the wil-
derness, Prepare ye the way of the

Lord, make his paths straight. See al-
so Isaiah, vi. 1, 2, 3: in the year that
king Uzziah died, I saw also the Lord
sitting upon a throne, high and lifted up,
and his train filled the temple.

Above it stood the seraphims; each
one had six wings: with twain he cov-
ered his face, and with twain he cov-
ered his feet, and with twain he did fly.

And one cried unto another, and said,
holy, holy, holy, is the Lord of hosts;
the whole earth is full of his glory—
compared with John, xii. 38 to 41:
that the saying of Esaias the prophet
might be fulfilled, which he spake,
Lord, who hath believed our report?
and to whom hath the arm of the Lord
been revealed? Therefore they could
not believe, because that Esaias said
again, "He hath blinded their eyes
and hardened their hearts, that they
should not see with their eyes, nor un-
derstand with their hearts, and be con-
verted, and I should heal them."

These things said Esaias, when he
saw his glory, and spake of him. See
also Jer. xxiii. 5, 6—"Behold, the day
is come, saith the Lord, that I will raise
unto David a righteous branch, and a
king shall reign, and shall execute
judgment and justice in the earth. In
his days Judah shall be saved, and Is-
rael shall dwell safely; and this is his
name whereby he shall be called; The
"LORD" our righteousness—Is. xliii.
3; for I am the Lord thy God, the holy
one of Israel, thy Saviour: I gave
Egypt for thy ransom, Ethiopia and
Saba for thee; xlv. 21: tell ye and
bring them near; yea, let them take
counsel together; who hath declared
this from ancient time? who hath told
it from that time? have not I, the Lord,
and there is no God else besides me:
a just God, and a Saviour; there is
none besides me; lxiii. 9—xlvi. 17:
thus saith the Lord, thy Redeemer, the
holy one of Israel; I am the Lord thy
God, which teacheth thee to profit,
which leadeth thee by the way that thou
shouldst go." &c. &c. &c.

With Unitarians we differ radically,
about the character of the Redeemer;
I call it a radical difference, because I
can conceive of no greater disparity be-
tween any two beings whatever, than
that which subsists between creature
and creator. To the humble, the can-
did, the upright inquirer after truth,
the following suggestions may be use-
ful, and no other character can be a
judge of divine truth. If the Trinity
plan has its incomprehensibles, has not
Arianism its mysteries and its unmiti-
gables? And again, is there more
danger in considering the Son equal to
the Father, than there is in assigning
him some lower stations? Can we be-
lieve that any will ever be upbraided
or reproached for thinking too highly
of Christ? Will it be imputed to any
as a crime that they believed him equal
to the Father? Might not such char-
acters boldly plead the authority of the
Apostles and Prophets? see John, x.
30: I and my father are one. 5, 17, 18,
21: But Jesus answered them, "My
father worketh hitherto, and I work,"
&c.

Therefore the Jews sought the more
to kill him, because he not only had
broken the Sabbath, but said also God
was his father, making himself equal
with God, &c. For as the Father rais-
eth up the dead and quickeneth them,
even so the Son quickeneth whom he
will; Phil. ii. 6: Who, being in the
form of God, thought it not robbery to
be equal with God; on the other hand,
is there not great danger of creature-
ing him? or is there a medium be-
tween creature and creator? The
whole tenor of those discourses which
we hear from Kentucky Unitarians,
proves one point, beyond doubt, that
they have a very imperfect, confused,
and mutilated view of the doctrine of
the Trinity. Viewing it as they do, no
wonder that they reject it. I am per-
suaded that very few of those who call
themselves Trinitarians, hold the opin-
ions they attribute to them; hence I
perceive a very high degree of infeli-
city in their discussions of this subject;
for when their different heads are fully
proved, the doctrine of the Trinity (as
we hold it) is not touched. My inter-
course with the world has been too
limited, yet, as to have seen an individ-
ual who believes or holds that there is
more than one supreme God in the
Christian system; neither have I seen a
man who believes that the human body
and soul of Christ, or either, or both
together, is, in fact, the divine essence,
or any part of it, and I would entreat
those who charge it so roundly to point
to the author who denies, that the hu-
man body of Christ was flesh and blood;
and who is he that has said that the di-
vine essence consists of flesh and blood;
such an author is not to be found among
Trinitarians. These are the dreams of
Unitarians. (To be continued.)